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Two hundred seventy-seven persons from rural, urban, and metropolitan areas of Appalachia were interviewed for the purpose of gathering background information influencing religious education programs. All those interviewed were members of Presbyterian churches. Information was obtained pertaining to family characteristics, attitudes toward education, welfare, and society; theological beliefs and church involvement; and attitudes toward Christian education and the church school program. It was concluded that significant differences existed by area of residence which would necessitate consideration of the locale when planning religious education programs and choosing types of materials to be used. (JH)

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A Preliminary Report

by

Hart M. Nelsen

Department of Sociology

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Research Bulletin #5

Western Kentucky University
College of Commerce
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INTRODUCTION

The Appalachia Research Project was begun September 1, 1966, for the purpose of exploring background factors influencing programs in Christian education in Appalachia. This two-year research project is being carried out by Western Kentucky University for the Boards of Christian Education of the United Presbyterian Church in the United States of America and the Presbyterian Church in the United States. The director of the project is Hart M. Nelsen, Department of Sociology. The educational consultant to the project is Henry N. Hardin, Associate Dean for Academic Services. Having budgetary responsibilities and acting as spokesman for the University is Lewis C. Bell, Director, Office of Research and Services, College of Commerce. Representing the Boards of Christian Education are Oscar J. Hussel (U.P.C.U.S.A.) and Miss Bettie Currie (P.C.U.S.).

The research has consisted of five distinct steps. The initial task was to prepare a comprehensive bibliography concerning rural religion, poverty and religion, descriptions of Appalachia, and the relationships of religion with educational level, social class, occupational levels, social change, and other related variables. The bibliography, Bibliography on Appalachia: A Guide to Studies Dealing with Appalachia in General and Including Rural and Urban Working Class Attitudes Toward Religion, Education, and Social Change, was issued as a research bulletin by the College of Commerce of Western Kentucky University in April, 1967. The first

step in the research also included the preparation of a 343 page review of literature, completed in May, 1967, to be revised at a later date for issuing in the form of bulletins. Another task involved in the first step was the collection and analysis of earlier data. Thomas R. Ford and Earl D. C. Brewer kindly furnished the cards for interviews completed in the summers of 1958 and 1959 as part of the Southern Appalachian Studies. These cards have been run for marginal distributions for Presbyterians. A bulletin describing Presbyterians in Appalachia, based on this data, is forthcoming.

The second step in the research was to consult with a group of key church leaders (Presbyterian) of Appalachia. This conference, which occurred in May, 1967, at Charleston, West Virginia, had as its purpose the analysis of the review of literature and the design. In a broad sense, the key leaders acted as a panel of judges for validating the conclusions in the review of literature out of which the design was drawn.

The third step in the research was the preparation of the research design in final form. The design (issued June 7, 1967) included a brief summary of social change in Appalachia with emphasis upon religion, the statement and importance of the problem, an operational definition of "Appalachia," the statement of the hypothesis, and the method of sampling, as well as other pertinent material.

Completing and pretesting the interview schedules comprised

the fourth step. The schedules were pretested in a rural community within Appalachia (as defined by the President's Appalachian Regional Commission) in June. This step in the research also included the field interviewing, the bulk of which was completed during July and August.

The last step consists of coding and analyzing the completed interviews. This research bulletin reports most of the important marginal distributions by population area (open-country, rural, urban, and metropolitan) for the parishioners. The term "parishioner" here is used in a wide sense, including everyone interviewed (ministers, teachers, officers, and members-only). At a later date reports will be issued contrasting members and ministers. The church school teacher will be described in a separate report to be issued in February, 1968. The research will be concluded in August, 1968, upon submitting a final, written report to the Boards of Christian Education.

By "Appalachia" is meant Southern Appalachia. While two different definitions could be considered--the Southern Appalachian Studies' definition with 190 counties in seven states or the southern part of the President's Appalachian Regional Commission's definition which includes a greater number of counties in each of the states in the southern portion of Appalachia--in this study the term will be limited to counties included within the Southern Appalachian Studies' definition and will be further limited to the five states of West Virginia, Virginia, Tennessee, Kentucky, and

North Carolina. The sample was drawn from Presbyterian churches (U.P.C.U.S.A. and P.C.U.S.) in the five-state area. A total of eighteen churches was drawn by random sample (by random digits) from a complete listing of Presbyterian churches in the area. The sample was stratified to ensure that no one size of church would be predominant; the categories for size of church included (1) 1-24 communicant members, (2) 25-49, (3) 50-99, (4) 100-249, (5) 250-499, (6) 500-999, and (7) 1000 and over. Three churches were drawn for each of the first four categories and two churches for each of the last three categories; this assumed that more interviews would be completed in the larger churches than in the middle-sized and smaller churches. For each category a replacement also was drawn by random selection in case several churches might not cooperate with the study. Out of the eighteen churches, sixteen cooperated, one outright refused, and one found it too difficult to cooperate, giving an 88.9 per cent completion rate (based on the original sample of churches). Since these two churches were in different categories, the replacement churches for these two units were then interviewed, giving a total of eighteen churches in which interviewing was completed. The minister of one of the noncooperating churches was interviewed. The field research has resulted in 277 completed parishioner schedules (ministers also completed the parishioner schedule and are included in this total), 89 church school teacher schedules, 21 director of Christian education and church school superintendent schedules, 16 clerk of session

schedules, and 22 minister schedules.

Within each church interviewing was concentrated upon different categories of members and staff. Ministers and salaried directors of Christian education automatically were included for the interviewing. Also interviewed was the clerk of session, the church school superintendent, and one or two of the officers of the men's and/or women's associations. Several elders and/or deacons were included. From three to five "lay leaders" (those not necessarily holding a position but mentioned by the minister and parishioners as being "influential" in the life of the church), from five to ten church members (not particularly elected leaders or recognized as leaders, usually mentioned by the minister as "average church members" or drawn by random sample from the church membership list), and from three to seven church school teachers also were included in the interviewing. Due to the smallness of some of the churches and to the fact that many individuals held several positions (for example, one man in a small church was a teacher, elder, clerk of session, church school superintendent, was consistently mentioned as the outstanding lay leader, and if there had been a men's group no doubt he would have been an officer of that) the number of individuals interviewed within a local church often was quite small. Ideally, thirty individuals would have been interviewed in each church, but this was not possible. The mean average was fifteen interviews for each church.

The purpose of this bulletin will be to compare the respon-

dents in terms of population area (open-country, rural, urban, and metropolitan) for various variables. Such a comparison will be important in that it will point out problem areas for denominational programs; for example, programs are geared to educational levels and if it is observed that rural and open-country Presbyterians have a significantly lower educational level than do urban and metropolitan Presbyterians, this factor will have to be taken into account in planning. Such a comparison is also valuable to the field of sociology of religion because it adds to the literature a description of the members of a particular denomination in a particular setting and because it may help disprove the commonly made assumption that members of a particular denomination are quite similar while religious organizations differ. As will be seen, open-country, rural, urban, and metropolitan Appalachian Presbyterians differ significantly from each other on a number of variables.

The bulletin will be organized into four sections. These are: (1) A General Description of the Respondents, Reporting Data Pertaining to Residence, Family, Occupation, Education, Religious Preference, Associational Memberships, Church Involvement, and Income; (2) Respondents' Attitudes Toward Education, Welfare, and Society; (3) Respondents' Theological Beliefs; and (4) Respondents' Attitudes Toward Christian Education and the Church School Programs.

I. A GENERAL DESCRIPTION OF THE RESPONDENTS, REPORTING DATA PERTAINING TO RESIDENCE, FAMILY, OCCUPATION, EDUCATION, RELIGIOUS PREFERENCE, ASSOCIATIONAL MEMBERSHIP, CHURCH INVOLVEMENT, INCOME

The distribution of the parishioners by population area (open-country, rural, urban, and metropolitan) and size of church is summarized in Table I. It is not surprising to find that the smallest churches are most often located in rural areas and that the largest churches are found in metropolitan areas.

All of the respondents were Presbyterian. Of the 277 respondents, 82 were United Presbyterian (U.P.C.U.S.A.) and 195 were Southern Presbyterian (P.C.U.S.). The United Presbyterians were especially represented in rural and metropolitan areas (Chi-square = 37.99; d.f. = 3; P less than .001).

Of the 277 respondents, 121 were male and 156 female. The mean (mode) age was in the forties. Of the 277 respondents, 220 were between 30 and 69 years of age.

Concerning the number of years spent in the present residence (community or location), 58.8 per cent had been present over 20 years and an additional 22.0 per cent had resided in the community between 11 and 20 years. The picture, then, is one of stability instead of recent migration. In comparing types of respondents in terms of length of residence, church school teachers were similar to the general respondents, while superintendents and especially ministers had resided in the community for a shorter period of time.

Concerning previous residence, metropolitan respondents

TABLE 1. DISTRIBUTION OF PARISHIONERS
BY AREA AND SIZE OF CHURCH

Size of Church	Population Area				
	Open-Country	Rural	Urban	Metropolitan	Total
(1) 1-24	5	12	0	0	17
(2) 25-49	9	12	15	0	36
(3) 50-99	7	21	0	13	41
(4) 100-249	0	30	19	1	50
(5) 250-499	0	0	39	0	39
(6) 500-999	0	0	0	52	52
(7) 1000+	0	0	0	42	42
Total	21	75	73	108	277

Following rows were combined in calculation: 1-2-3; 4-5; 6-7.
Chi-square=158.55; d.f.=6; P less than .001.

TABLE 2. PREVIOUS LOCATION OF PARISHIONERS

Residence	Location				
	Same Location Since Birth	Within 20 Miles	Over 20 Miles in Appalachia	Out of Appalachia	Total
Open-Country	6	7	3	5	21
Rural	25	18	19	11	73
Urban	18	11	22	22	73
Metropolitan	27	8	22	49	106
Total	76	44	66	87	273

Two respondents during the winter did not live in the area.
No Response=2.
Chi-square=26.23; d.f.=9; P less than .01.

tended to have come from out of Appalachia, while rural respondents tended to have been born in their communities. The data is found in Table 2.

Of the 277 respondents, 10.8 per cent were single, 1.8 per cent divorced, 6.1 per cent widowed and the rest (81.3) married. Of the 248 married, divorced, and widowed respondents, 55.2 per cent had two or three children, 15.7 per cent four or more children, and 19.0 per cent one child. Clearly, Presbyterians do not exhibit the high fertility rates discussed by several demographers. The families consisting of four and five children tended to be located in urban and metropolitan areas. The average (mode) married respondent had two children still remaining at home. The rural areas had a higher percentage of single respondents or childless families.

Concerning the occupational distribution of the heads of families of the respondents, as was expected, higher percentages in professional and business occupations were reported for the urban and metropolitan areas. The data is summarized in Table 3.

Of the wives who worked (71), 59.1 per cent were in clerical or sales occupations. The categories of professional, business or management, operative, and service also were represented.

For the occupation of the father of the head, 23.8 per cent reported business, 21.3 per cent farming, 16.6 per cent operatives, 15.5 per cent professional, and the remainder other categories. In comparing the occupation of the head and of the father marginal

distributions, an increase especially occurs for professional (43 to 84) and a decrease occurs for farming (59 to 21). Obviously some amount of mobility has taken place.

Concerning the educational levels for the head of house as reported by the respondents, almost one-fourth had graduate training beyond college and slightly less than one-fourth had not graduated from high school. This can be noted in Table 4.

Concerning the educational levels for the wives of the heads (single women respondents were treated as heads), the category of "some college but not completed" was most often chosen (27.8 per cent of 241 individuals), followed by "high school graduate" (22.4 per cent).

Of the children who had left the home, 34.5 per cent had graduated from college and an additional 10.9 per cent had graduated from college and completed some graduate training, according to the parents who were the respondents. The other categories were some college (28.2 per cent), trade school (5.4 per cent), high school graduate only (12.7 per cent), some high school (6.4 per cent), and some elementary school (1.0 per cent), as well as no response (.9 per cent). As would be expected, the metropolitan children had received more education and the rural and open-country children had received less education.

Of the 277 respondents, 93.5 per cent reported that the head of family had a Presbyterian preference, and 89.1 per cent reported that the head was a member of the Presbyterian church. For the

TABLE 3. OCCUPATION OF HEAD OF HOUSEHOLD

Residence	Occupational Categories								
	Prof. and Tech.	Bus. and Man.	Clerical & Sales	Foreman and Skilled	Operative	Farmer	Unskilled	Housewife & No. Res.	Total
Open-Country	5	2	1	3	1	8	0	1	21
Rural	18	11	2	5	22	13	2	2	75
Urban	22	21	7	9	7	0	5	2	73
Metropolitan	39	39	16	6	4	0	0	4	108
Total	84	73	26	23	34	21	7	9	277

Following columns were combined in calculation: Clerical and Sales with Skilled and Foreman; Operatives-Farmers-Unskilled-Housewife-No Response.

Chi-square=59.17; d.f.=9; P less than .001.

TABLE 4. EDUCATION OF HEAD OF HOUSEHOLD

Residence	Educational Levels							
	Some Elem.	Some H.S.	H. S. Grad.	Trade School	Some Coll.	Coll. Grad.	Grad. Train.	Total
Open-Country	5	7	2	1	1	2	3	21
Rural	17	13	12	7	9	5	12	75
Urban	5	7	15	5	9	11	21	73
Metropolitan	4	6	7	8	16	33	33	107
Total	31	33	36	21	35	51	69	276

No Response=1.

Following columns were combined in calculation: Some Elementary and Some High School; High School Graduate and Some Trade School; Some College and College Graduate.

Chi-square=37.23; d.f.=9; P less than .001.

spouse the percentages were 95.0 and 94.6 (N=241). Of the 277 respondents, 62.1 per cent had always been Presbyterian, 17.0 per cent previously had been Methodist, 11.6 per cent Baptist, 4.3 per cent other sectarian, 3.2 per cent other denominational, and the remainder (1.8 per cent) no response.

The respondents reported the religious preference of their fathers as well. Of the fathers, 36.1 per cent had been Presbyterian, 20.2 per cent Methodist, 19.1 per cent Baptist, 2.5 per cent no preference, and the remainder (22.1 per cent) other sectarian and denominational and no response. The preferences of the mothers of the respondents were reported as 43.3 per cent Presbyterian, 20.9 per cent Methodist, 20.9 per cent Baptist, .4 per cent no preference, and the remainder (14.5 per cent) other denominational and sectarian and no response.

When asked the question "If you moved out of this community into another town or city, would you join a Presbyterian church?" 46.2 per cent responded "Yes, definitely," 40.4 per cent "Yes, probably," 1.4 per cent "No," while the remainder did not answer either because the question did not apply (in the case of the ministers) or they were not certain. The most positive response was given more by urban dwellers, while rural respondents tended to affirm the "Yes, probably" answer (chi-square had a P less than .001).

Of the respondents who answered the question whether they joined the Presbyterian Church in connection with a revival meeting,

19.8 per cent answered affirmatively while 80.2 per cent answered negatively (N=258). Joining as the result of a revival meeting was more common in open-country and rural areas and less common in metropolitan areas.

Concerning age at time of joining the Presbyterian Church, 30.7 per cent joined between the ages of 12 and 17, 18.1 per cent before age 12, 11.6 per cent in their thirties, while the remainder were in other age categories or did not provide the information.

In response to the question "Do you have relatives living nearby?" rural residents responded most affirmatively. The data is summarized in Table 5.

In response to the question "Do some of your relatives belong to your church?" 47.6 per cent answered affirmatively while 51.6 per cent answered negatively (no response=.8 per cent). While more rural and open-country respondents reported affirmatively than negatively and while the converse was true for urban and metropolitan respondents, the chi-square only had a P less than .30.

Concerning the involvement of the respondents in church activities, it should be noted that the sample was selected in such a way that leaders were well represented. Thus it would be obvious that the respondents should be active in church organizations. Concerning the number of church organizations (men's and women's associations, couples club, choir, and so forth) to which the respondents belonged, the following was reported: 25.6 per cent none, 35.7 per cent one organization, 19.9 per cent two, 7.6 per

TABLE 5. NUMBER OF RESPONDENTS REPORTING RELATIVES LIVING NEARBY

Residence	Do Relatives Live Nearby? Yes	No	Total
Open-Country	16	4	20
Rural	61	14	75
Urban	52	20	72
Metropolitan	66	41	107
Total	195	79	274

No Response=3.
Chi-square=12.18; d.f.=3; P less than .01.

TABLE 6. FAMILY INCOMES AS REPORTED BY RESPONDENTS

Residence	Income Categories 1-999	1-2999	3-4999	5-6999	7-9999	10-14999	15-19999	20+	Total
Open-Country	2	3	5	5	6	0	0	0	21
Rural	0	12	9	23	14	13	3	0	74
Urban	1	8	6	14	19	12	7	5	72
Metropolitan	0	0	4	3	16	30	18	30	101
Total	3	23	24	45	55	55	28	35	268

No Response=9.
Following columns were combined in calculation: $1-$999 with $1,000-$2,999 and $3,000-$4,999; $15,000-$19,999 with $20,000 and over.
Chi-square=87.64; d.f.=12; P less than .001.

cent three, and the remainder no response and four or more. As would be expected, metropolitan respondents belonged to more such organizations than rural respondents; the prevalence of small churches (with fewer organizations) in rural areas explains this difference (chi-square was such that P was less than .001).

Of the sample, 41.8 per cent held no church leadership positions, 35.4 per cent held one position, 12.3 per cent held two positions, 1.8 per cent held three or four positions, and 8.7 per cent did not respond or could not answer since the question did not apply (as in the case of ministers). Of the leadership positions held (top position for each individual was coded), 5 respondents were leaders at the national level (Assembly committees and the like), 14 held the position of clerk of session, 66 were elders or trustees, 2 were church school superintendents (actually more than this number of superintendents were interviewed, meaning that most of the superintendents were elders or clerks), 33 were officers in men's or women's associations, and 18 held other positions (choir leader and so forth).

Of the 138 respondents who reported holding leadership positions, 24.6 per cent had attended an in-service training session during the past year. Of the non-leader respondents (N=114), not including clergy and no responses (N=25), 6.1 per cent had attended such a session. Metropolitan respondents were most likely to have so participated and open-country respondents least likely (chi-square=9.31; d.f.=3; P less than .05).

Concerning membership in community clubs and organizations (excluding religious organizations), 24.9 per cent of the respondents belonged to one organization, 15.5 per cent to two, 7.6 per cent to three, 5.1 per cent to four, and 3.6 per cent to five or more, while 41.5 per cent belonged to no organizations. The difference between open-country, rural, urban, and metropolitan respondents was significant (using chi-square, P was less than .05).

The income was distributed as expected with greater family income reported by metropolitan residents than open-country and rural residents. The data is summarized in Table 6.

It would be expected that the number of magazines subscribed by the respondent's family would vary directly with income and population area, since families with lower incomes can afford fewer magazines. The rural-urban factor might also enter, with rural people desiring to subscribe to fewer periodicals (with the periodicals being of a "lower cultural quality"), because the rural culture might place less importance upon reading and intellectual activities. The lower educational level in the rural area also would influence the quantity and quality of magazines subscribed, because such periodicals as Harpers and Atlantic would be difficult reading for the rural individual with a lower educational background. Whatever the cause or causes, rural people subscribed to fewer magazines than did urban dwellers, as indicated in Table 7.

TABLE 7. NUMBER OF PERIODICALS REPORTED REGULARLY READ BY FAMILY MEMBERS

Residence	Number of Periodicals							
	0	1	2	3	4	5	6	Total
Open-Country	0	3	4	7	2	3	2	21
Rural	5	3	6	7	11	9	34	75
Urban	2	2	4	5	10	12	37	72
Metropolitan	0	2	4	7	15	16	63	107
Total	7	10	18	26	38	40	136	275

No Response=2.
Following columns were combined in calculation: 0-1-2-3; 4-5.
Chi-square=31.02; d.f.=6; P less than .001.

TABLE 8. LEVEL OF READING BASED ON PERIODICALS REPORTED REGULARLY READ BY FAMILY MEMBERS

Residence	Periodicals Regularly Read by Family Members					
	Atlantic, Harpers & Sat.Rev.	Time, Newsweek, U.S. News	Look-Life, Readers D. & Women's J.	Sectarian, Romance, & Low Level Political	None	Total
Open-Country	2	1	15	3	0	21
Rural	2	14	53	1	5	75
Urban	6	23	41	0	2	72
Metropolitan	19	37	51	0	0	107
Total	29	75	160	4	7	275

No Response=2.

Following columns were combined in calculation: Look-Life-Readers Digest-and women's journals with sectarian religious journals-romance magazines-low level political magazines such as Plain Truth with no magazines subscribed.

Following rows were combined in calculation: open-country with rural.

Chi-square=26.39; d.f.=4; P less than .001.

Table 8 summarizes the data for the level of magazine subscription or reading for the respondents' families (the magazine at the highest level was counted for each family). Subscribers or readers of Atlantic, Harper, Saturday Review, Time, Newsweek, and so forth were located in urban and metropolitan areas, while open-country and rural dwellers generally subscribed only to Life, Look, Reader's Digest, or the various women's journals (McCalls, Ladies Home Journal, and so forth). Few regularly read or subscribed to Plain Truth or Watchtower. Only seven of the respondents reported no subscriptions (or magazines regularly read). It would appear that area of residence (open-country, rural, urban, and metropolitan) affects periodical subscription and/or regular reading, with the lower level of reading being done by open-country and rural dwellers.

Time, Newsweek, and so forth was regularly read or subscribed by 9.5 per cent of open-country respondents, 22.6 per cent rural, 32.8 per cent urban, and 49.1 per cent metropolitan dwellers (chi-square had a P less than .001). Life, Look, Reader's Digest and so forth were regularly read or subscribed by 61.9 per cent of the open-country dwellers, 78.6 per cent rural, 80.8 per cent urban, and 78.7 per cent of the metropolitan residents (chi-square had a P less than .10). Percentages of families of respondents regularly reading or subscribing to one or more of the women's magazines (such as Good Housekeeping, Ladies Home Journal, McCalls, and so forth) were: 57.1 per cent open-country, 65.3 per cent rural, 72.6 per cent urban, and 73.1 per cent metropolitan (chi-square had a P less than .20). In conclusion, it can be said that open-country,

rural, urban, and metropolitan respondents resembled one another (if the .05 level of significance is adopted, the differences were not significant, using chi-square as the test of significance) in reading or subscribing to Life, Look, McCalls, Good Housekeeping, and so forth. In other words, all areas of residence have about the same percentages of respondents subscribing to or regularly reading the magazines classified into the easier level of reading category. There was a significant difference, however, by area of residence in the reading and subscribing to those magazines classified into the harder level of reading category. The area of residence, then, does seem to affect reading habits; perhaps this is due to differences in education. Another factor causing such differences in reading might be different cultural interests among the open-country, rural, urban, and metropolitan respondents.

II. RESPONDENTS' ATTITUDES TOWARD EDUCATION, WELFARE, AND SOCIETY

Reported earlier in this bulletin was the amount of education for the head and spouse as reported by the respondents (see Table 4). Of the 21 open-country respondents, 33.4 per cent had a high school and some trade school or more education, 9.5 per cent high school only, 33.3 per cent some high school, and 23.8 per cent less than some high school. Of the 75 rural respondents, comparable percentages are 44.1, 16.0, 17.3, and 22.6. Of the 73 urban respondents the figures are 63.1, 20.5, 9.6, and 6.8. For the metropolitan respondents the percentages are 84.2, 6.5, 5.6, and 3.7. Clearly, there tends to be an increase in educational level as one progresses from the open-country to the metropolitan area.

Part of the educational level differences might be due to varying attitudes toward education, with the open-country and rural respondents placing less value upon education and thus achieving a lower educational level. In the book The Southern Appalachian Region: A Survey, which reports the findings of the Southern Appalachian Studies, Thomas R. Ford notes that success is more credited to education in rural areas and to hard work in metropolitan areas. Similar results were found in this study. Of the 20 open-country respondents answering the question, 5.0 per cent choose work and 35.0 per cent education, while 60.0 per cent choose both hard work and education. For rural respondents the percentages choosing education and work are 20.0 and 33.3. For urban dwellers the percentages are 30.1 and 31.5. The metropolitan percentages

are 38.7 and 14.2. The data is reported in Table 9.

Another question in the interview schedule that involved favorable or unfavorable attitudes toward education was "How much of a handicap is it to young men and women if they do not complete at least several years of college?" The response "a great handicap, will be limited for life" was chosen by 44.4 per cent of the 277 respondents. By residence, the percentages were 33.3 open-country, 42.6 rural, 39.7 urban, and 50.9 metropolitan. Only one open-country, one rural, and 2 urban respondents said that "it does not make much difference." There were two no responses. The remainder, or the majority of cases (53.4 per cent of the 277) chose "a great handicap, especially at first, but hard work and ambition is most important." If the responses are grouped into two categories--(1) "limited for life" and (2) "handicap at first"-"no difference"-no response--the chi-square is 35.51 (d.f.=3) which has a P less than .001. According to the data for this question, education is most valued by metropolitan respondents and least valued by open-country dwellers.

The results for the first question--whether hard work or education is more important for success--may indicate that urban and metropolitan people feel more control over the environment and that their response emphasizing hard work is a more positive response (they almost assume education) vis-a-vis fatalism. Rural respondents see that hard work has not gotten them ahead in life, and thus the lack of education provides an explanation why they

have not personally achieved. The education response, then, is more out of fatalism vis-a-vis personal control of the environment. The second question--concerning the handicap in not completing several years of college--better taps the attitude toward education.

Another question concerning education concerns the amount of education desired by the respondents for a son. The data is found in Table 10. Most respondents desired that a son receive a college education; metropolitan respondents in addition preferred graduate or professional training. Again, perhaps this preference by metropolitan residents reflects greater control over the environment, since professional training makes college "practical." Needless to say, this also indicates a positive attitude toward education vis-a-vis fatalism.

Several questions in the schedule involved attitudes toward welfare. Of the 277 respondents, 44.4 per cent believed that the present relief and welfare program is a good thing, 18.8 per cent were unsure and 36.4 per cent believed that it was not a good thing. Metropolitan respondents were most likely to answer negatively while open-country were most likely to answer affirmatively; however, the chi-square was not significant at the .05 level.

Concerning how many people are on the relief rolls, 68.6 per cent felt that there were too many, 18.4 per cent felt that the number was about right, 8.3 per cent felt too few were on relief, and 4.7 per cent did not respond. To the question "Do you think that federal aid to local areas makes people less self-reliant?" 80.1 per cent answered "Yes," 7.6 per cent "Unsure," and 11.2 per

TABLE 9. RESPONDENTS' ATTITUDE TOWARD EDUCATION, WORK, AND SUCCESS

Residence	Which is more important for a man's being successful in his work: hard work or a good education?			
	Education	Hard Work	Both	Total
Open-Country	7 (35.0%)	1 (5.0%)	12 (60.05)	20
Rural	25 (33.3%)	15 (20.0%)	35 (46.7%)	75
Urban	23 (31.5%)	22 (30.1%)	28 (51.6%)	73
Metropolitan	15 (14.2%)	41 (38.7%)	50 (47.1%)	106
Total	70 (25.6%)	79 (28.8%)	125 (45.6%)	274

No Response=3.
Chi-square=21.14; d.f.=6; P less than .01.

TABLE 10. RESPONDENTS' ATTITUDE TOWARD THE AMOUNT OF EDUCATION A SON SHOULD RECEIVE

Residence	How much education would you want a son of yours to get?					
	Leave It Up to Him	H. S. Diploma	Attend College	College Degree	Grad./Prof. Training	Total
Open-Country	0	1	2	15	2	20
Rural	1	2	9	39	24	75
Urban	3	1	1	30	38	73
Metropolitan	1	1	1	37	67	107
Total	5	5	13	121	131	275

No Response=2.
Following columns were combined in calculation: Leave it up to him-High school diploma-Attend college-Have a college degree.
Chi-square=31.03; d.f.=3; P less than .001.

cent "No." To the question "Do you think the government is doing enough for the people, or too much, or too little?" 46.5 per cent chose "too much," 29.2 per cent "enough," 13.0 per cent "too little," while 10.1 per cent were "unsure." To the question "Do you think that Federal aid to Appalachia is a good thing?" 77.2 per cent responded positively, 12.3 per cent were unsure, and 9.4 per cent responded negatively.

Concerning political attitudes, in response to the question "Do you feel that a few persons or families really control politics and decision making in this county?" 47.2 per cent replied "Yes," 42.2 per cent "No," and 9.0 per cent were unsure. To the question "Do you think most of your community or county officials are honest?" 64.2 per cent answered affirmatively, 18.4 per cent negatively, and 16.6 per cent were uncertain.

Questions from the Srole Anomia Scale were included in the interview schedule. The results are summarized in Table II. Generally the metropolitan respondents less exhibited anomia. Open-country and rural respondents exhibited the highest degree of anomia.

TABLE II. RESPONDENTS' ANSWERS TO SROLE'S ANOMIA QUESTIONS

Question	Answers to Anomia Questions			
	Agree	Unsure	Disagree	No Response
1. It's hardly fair to bring children into the world with the way things look for the future.	32 (11.5%)	3 (1.1%)	239 (86.3%)	3 (1.1%)
2. Nowadays, a person has to live pretty much for today and let tomorrow take care of itself.	64 (23.1%)	2 (.7%)	208 (75.1%)	3 (1.1%)
3. In spite of what some people say, the lot of the average man is getting worse, not better.	65 (23.5%)	4 (1.4%)	203 (73.3%)	5 (1.8%)
4. There's little use in writing to public officials because they often aren't really interested in the problems of the average man.	81 (29.3%)	2 (.7%)	192 (69.3%)	2 (.7%)
5. These days a person doesn't really know whom he can count on.	99 (35.8%)	4 (1.4%)	171 (61.7%)	3 (1.1%)

N=277.

III. RESPONDENTS' THEOLOGICAL BELIEFS

Since the respondents were all considered members of local Presbyterian churches, because of actual membership and/or because of attendance or participation, it would seem that the respondents should exhibit a more traditional (conservative) orientation in regard to theological beliefs than would a sample of respondents selected at random in the U.S. Concerning beliefs it is possible that the Appalachian Presbyterians would be more liberal than a sample taken at random from the general population in Appalachia, since several writers have noted that Appalachians in general have a fundamentalistic theological viewpoint. Perhaps the Presbyterian outlook would fall between the mountain fundamentalistic theological viewpoint and the more liberal viewpoint held by the average American who does not reside in Appalachia. In this third section of the research bulletin, rural-urban differences (for open-country, rural, urban, and metropolitan respondents) concerning theological beliefs will be reported.

Generally, the rural Presbyterian respondent exhibits a more conservative orientation. Several questions in the schedule pertained to the individual's perception of the world as an evil place. When asked to choose how many people in this world choose to do <u>evil</u>, 6.1 per cent of the respondents chose "most," 14.1 per cent responded with "many," 36.8 per cent chose "some," 41.1 per cent chose "few," and only 1.4 per cent indicated "none." Choosing "most" or "many" or "some" were 50.0 per cent of the

metropolitan respondents, 52.0 per cent of the urban dwellers, 68.0 per cent of the rural respondents, and 71.4 per cent of the open-country dwellers. The rural (open-country and rural) respondents were more likely to view the world as an evil place than the urban (urban and metropolitan) respondents.

Partly due to a more literal interpretation of the Bible and, probably, partly due to belief that there is evil in the world, open-country and rural respondents were more likely than urban and metropolitan respondents to believe that the devil actually exists. Of the 277 respondents, 72.2 per cent believed that the devil actually exists, 24.9 per cent chose the phrase "perhaps the Devil exists; I am not sure," only 1.4 per cent believed that "there is no such thing or person as the Devil" and 1.4 per cent did not respond. The percentages by area of residence choosing the statement "the Devil actually exists" were 76.1 open-country, 92.0 rural, 69.9 urban, and 23.1 metropolitan. The chi-square ("Devil actually exists" against all other responses; d.f.=3) was 25.92 which has a P less than .001.

The percentage of all respondents believing that the world is soon coming to an end was 15.2, while the percentage being uncertain about this was 20.2. The data is summarized in Table 12. Open-country respondents were most likely to believe this, while metropolitan respondents were least likely.

To the question "Do you think that God is more pleased when people try to get ahead, or when they are satisfied with what they have?" 73.3 per cent of the respondents chose "when they try to

TABLE 12. NUMBER OF RESPONDENTS BELIEVING THAT THE WORLD IS SOON COMING TO AN END

Residence	Some religious groups teach that the world is soon coming to an end. Do you believe this is true?			
	Yes	Unsure	No	Total
Open-Country	8	5	8	21
Rural	12	22	41	75
Urban	12	12	49	73
Metropolitan	10	17	80	107
Total	42	56	178	276

No Response=1.
Following columns were combined in calculation: Yes-Unsure.
Chi-square=12.53; d.f.=3; P less than .01.

TABLE 13. NUMBER OF RESPONDENTS BELIEVING THAT GOD SENDS MISFORTUNE AND ILLNESS

Residence	Do you believe that God sends misfortune and illness on people as punishment for sins?			
	Yes	Unsure	No	Total
Open-Country	7	2	12	21
Rural	14	7	53	74
Urban	7	3	63	73
Metropolitan	13	2	93	108
Total	41	14	221	276

No Response=1.
Following columns were combined in calculation: Yes-Unsure.
Chi-square=14.94; d.f.=3; P less than .01.

get ahead," 15.5 per cent "when they are satisfied with what they have," 4.7 per cent "God is not concerned with this kind of thing," and 6.5 per cent were uncertain. Choosing "satisfied with what they have" were 47.6 per cent of the open-country respondents, compared to the following percentages: 14.7 rural, 8.2 urban, and 14.8 metropolitan. The open-country respondents, then, were most fatalistic. This finding is similar to the findings concerning anomia reported in the second section of the bulletin (see page 24).

Partly due to an orientation that the world is unpleasant (that there is evil in the world, that the world is soon coming to an end, and so forth), rural people were more likely to believe that God sends misfortune and illness on people as punishments for sins. This image of God is similar to that image termed "the Old Testament conception of God," described by Earl D. C. Brewer (in The Southern Appalachian Region: A Survey), in which God is seen as "righteous judge of all men" rather than "loving heavenly Father." Of the 276 respondents who answered the question, 14.9 per cent believed that God does send misfortune and illness on people as punishment for sins. Another 5.1 per cent were unsure. Open-country respondents were more likely to answer affirmatively or be uncertain. The data is reported in Table 13.

Concerning whether God answers prayers, 96.8 per cent of the respondents answered affirmatively, 1.1 per cent negatively, and 2.1 per cent were unsure. Everyone responded to the question.

Of the 277 respondents, 22.7 per cent while they had doubts felt they did believe in God, 75.1 per cent felt they had no doubt

that God really exists, and the remainder (2.2 per cent) did not believe at times, didn't believe in a personal God, or did not know. There were no significant (at the .05 level) differences by area of residence. Concerning belief in Jesus, 17.3 per cent felt that while they had some doubts they still felt basically that Jesus is divine, 81.6 per cent had no doubts that Jesus is the Divine Son and the remainder (1.1 per cent) felt that Jesus was a great man.

Concerning miracles in the Bible, 72.2 per cent felt that "miracles actually happened just as the Bible says they did," 24.9 per cent felt that miracles could be explained by natural causes, 1.4 per cent doubted miracles, and the remainder did not respond. In comparing "miracles actually happened" against all the other responses, the chi-square (d.f.=3) was 13.69, with a P less than .01, meaning that open-country respondents in comparison to metropolitan respondents have a more literal interpretation of the Bible in terms of miracles.

Concerning the view which the respondents had toward the Bible, 34.7 per cent chose "The Bible is God's Word and all it says is true" and 65.0 per cent chose the response "The Bible was written by men who were inspired by God, and its basic moral and religious teachings are true, but because the writers were men, it contains some human errors," and the remainder (.3 per cent) did not respond. Rural (and open-country) respondents were more likely to choose the first response, while urban (and metropolitan) respondents were more likely to choose the second response (as indicated

in Table 14, the chi-square was 38.08, which had a P less than .001.

Concerning life after death, 82.7 per cent believed that "life after death is completely true," 15.9 per cent felt that "there is probably life after death but I am not positive," and 1.4 per cent felt that there is probably no such thing as life after death. Again, rural (and open-country) respondents were more likely to choose the first response, as indicated in Table 15.

To the question "Do you believe that in the next life some people will be punished and others rewarded?" 72.2 per cent responded affirmatively (87.7 per cent of the 21 open-country respondents so responded compared to 88.0 per cent of the rural, 76.7 per cent of the urban, and 55.5 per cent of the metropolitan), 12.3 per cent were unsure (9.5 per cent of the open-country respondents felt uncertain, compared to 6.6 per cent rural, 11.0 per cent urban, and 17.6 per cent metropolitan), 13.0 per cent answered negatively (4.8 per cent of the open-country respondents answered in this fashion compared to 2.7 per cent rural, 8.2 per cent urban, and 25.0 per cent metropolitan), while 1.6 per cent answered they did not believe there would be an afterlife and an additional .7 per cent did not respond. The open-country and rural respondents were most likely to respond affirmatively to the question.

To the question "What do you consider most important for religious salvation?" 78.3 per cent chose "beliefs," 5.4 per cent chose "feelings," 13.7 per cent chose "deeds," and 2.6 per cent did not respond. To the question "Can a person be a Christian

TABLE 14. RESPONDENTS' ATTITUDES TOWARD INTERPRETATION OF THE BIBLE

Which statement is closest to your view?	Area of Residence				
	Open-Country	Rural	Urban	Metropolitan	Total
1. The Bible is God's Word and all it says is true.	13	42	17	24	96
2. The Bible was written by men who were inspired by God, and its basic moral and religious teachings are true, but because the writers were men, it contains some human errors.	8	33	55	84	180
Total	21	75	72	108	276

No Response=1.
Chi-square=38.08; d.f.=3; P less than .001.

TABLE 15. RESPONDENTS' BELIEFS CONCERNING LIFE AFTER DEATH

Which statement is closest to your view?	Area of Residence				
	Open-Country	Rural	Urban	Metropolitan	Total
1. Life after death is completely true.	20	71	55	83	229
2. There is probably life after death but I am not positive.	1	4	17	22	44
3. There is probably no such thing as life after death.	0	0	1	3	4
Total	21	75	73	108	277

Following rows were combined in calculation: (2) There is probably life after death but I am not positive, and (3) There is probably no such thing as life after death.
Chi-square=16.20; d.f.=3; P less than .01.

through religious upbringing or Christian education without going through a conversion experience?" 53.1 per cent responded positively (47.6 per cent of the open-country respondents so answered, compared to 37.3 per cent rural, 49.3 per cent urban, and 67.5 per cent metropolitan), 4.3 per cent were unsure (9.5 per cent open-country, 9.3 per cent rural, and 4.1 per cent urban), and 42.6 per cent replied that a conversion experience is necessary (42.9 per cent open-country, 53.4 per cent rural, 46.6 per cent urban, and 32.5 per cent metropolitan). If the negative (the reply stressing the need for a conversion experience) and unsure responses are combined, the resulting chi-square (d.f.=3), which is 18.71, has a P less than .01. The metropolitan respondents are, by far, most in favor of education and not necessarily in favor of a conversion experience.

To the question "Do you ever find yourself thinking that what you hear and learn on Sunday does not carry over into many of the activities during the week?" 57.4 per cent responded positively, 39.0 per cent negatively, and 3.6 per cent did not respond to the question. Responding affirmatively was 33.3 per cent of the open-country respondents compared to 54.6 per cent of the rural, 60.2 per cent of the urban, and 62.0 per cent of the metropolitan respondents. Combining the no responses with the negative responses, the resulting chi-square was 7.59 (d.f.=3), with a P less than .10.

Attitudes toward possible conflict between religion and science were investigated through use of the question "Do you feel

that there are disagreements between what your church and what science teaches?" It was expected that rural Presbyterian respondents would find more disagreements than would urban respondents. Such a belief would especially stem from a literal interpretation of the scripture and partly from the fact that rural respondents have a lower educational level on the average. A total of 9.0 per cent chose the reply "Yes, many disagreements.' Of the open-country respondents, 14.3 per cent chose this response compared to 9.3 per cent rural, 4.1 per cent urban, and 11.1 per cent metropolitan. Based on the total, 46.6 per cent chose "Yes, some disagreements." Of the open-country respondents, 71.4 per cent chose this response compared to 57.3 per cent rural, 58.9 per cent urban, and 25.9 per cent metropolitan. Based on the total, 38.6 per cent chose "No disagreements." Of the open-country prepondents, 14.3 per cent so indicated compared to 24.0 per cent rural, 32.8 per cent urban, and 57.4 per cent metropolitan. The remainder of the respondents (5.8 per cent) were "unsure" with 9.4 per cent of the rural so indicating compared to 4.2 per cent urban and 5.6 per cent metropolitan. If the responses "many disagreements" and "some disagreements" are combined together with "unsure," the chi-square, with the d.f.=3, is 28.33, with a P less than .001. Metropolitan respondents were more likely to respond that there are no disagreements while open-country respondents more often chose an opposite response, that there are many disagreements.

Attitudes toward the relationship between ethics and interpretation of the Bible were investigated by a question designed to ascertain whether the respondent chose a literal interpretation or chose more of a "situational ethics" response. The data is summarized in Table 16. Open-country and rural respondents were much more likely to choose a "literal interpretation" of the Commandments than were the urban and especially the metropolitan respondents.

The interview schedule included ten questions designed to elicit rural-urban differences in attitude concerning ethical questions or situations. The responses to these questions are summarized in Table 17. Those questions marked with the asterisk were used and discussed in the Southern Appalachian Studies report (see Earl D. C. Brewer's chapter in The Southern Appalachian Region: A Survey). It can be observed that there is an increasingly conservative viewpoint as one moves from the metropolitan to the open-country residence area with regard to the respondents' attitudes concerning gambling, drinking, card playing, working on Sunday, divorce, dancing, birth control practices for married people, and treating Jews different from Christians (here it is assumed that the conservative answer is the prejudicial answer). It is not surprising that there should be such differences for the entire population (all denominations), but it seems somewhat surprising that there should be such diversity within a major denomination in terms of population area, even though the areas are in Appalachia.

TABLE 16. RESPONDENTS' ATTITUDES TOWARD INTERPRETATION OF THE COMMANDMENTS

For the Commandments, which statement comes closest to your view?	Area of Residence				
	Open-Country	Rural	Urban	Metropolitan	Total
1. The Commandments are to be followed because they are rules which God has given us in order to lead Christian lives.	18	60	49	54	181
2. The Commandments give us a general idea how to live, but we must interpret them ourselves to fit the situation.	3	13	24	53	93
Total	21	73	73	107	274

No Response=3.
Chi-square=24.33; d.f.=3; P less than .001.

TABLE 17. RESPONDENTS' ATTITUDES TOWARD CERTAIN ETHICAL SITUATIONS

Situation	Percentage of Total Number of Respondents: Percentages for Open-Country, Rural, Urban, and Metropolitan										Columns Combined for X^2	Chi-square	d.f.	P less than
	Always Wrong/Sometimes Wrong					Never Wrong/No Response								
Gambling*	59.6:	90.5	80.0	65.8	35.2	.7:	0.0	0.0	0.0	1.9	2-3-4	42.62	3	.001
	39.4:	9.5	20.0	34.2	62.0	.3:	0.0	0.0	0.0	0.0				
Drinking*	46.6:	81.0	73.3	45.2	22.2	1.1:	0.0	1.4	0.0	1.9	2-3	44.00	3	.001
	52.3:	19.0	25.3	64.8	75.9	0.0:	0.0	0.0	0.0	0.0				
Card Playing*	9.0:	42.9	16.0	1.4	2.8	47.3:	19.0	34.7	54.8	56.5	1-2	16.20	3	.001
	43.7:	38.1	49.3	43.8	40.7	0.0:	0.0	0.0	0.0	0.0				
Working on Sunday	14.1:	28.6	25.3	4.1	8.3	13.7:	4.7	4.0	15.1	23.2	1-2; 3-4	13.99	3	.01
	71.8:	66.7	69.3	80.8	68.5	.4:	0.0	1.4	0.0	0.0				
Divorce*	22.4:	52.4	43.8	13.6	8.3	1.4:	4.7	2.0	0.0	1.9	2-3	41.48	3	.001
	76.2:	42.9	56.0	86.4	89.8	0.0:	0.0	0.0	0.0	0.0				
Treating Negrces	84.8:	95.2	86.7	86.3	80.6	.8:	0.0	1.3	1.4	0.0	2-3-4	2.89	3	.50
different from	13.7:	4.8	12.0	11.0	18.5	.7:	0.0	0.0	1.3	.9				
Whites	2.5:	9.5	4.0	0.0	1.9	15.9:	9.5	13.3	16.4	18.5	1-2	2.80	3	.50
Buying on Credit*	81.6:	81.0	82.7	83.6	79.6	0.0:	0.0	0.0	0.0	0.0				
Dancing*	7.2:	28.6	14.6	1.4	1.9	37.2:	0.0	25.4	41.1	50.0	1-2; 3-4	25.76	3	.001
Birth Control	55.2:	71.4	60.0	57.5	47.2	.4:	0.0	0.0	0.0	.9				
Practices for	5.1:	28.6	6.7	1.4	1.9	48.7:	23.8	33.3	48.0	64.8	1-2; 3-4	24.50	3	.001
Married People*	45.8:	47.6	60.0	50.6	32.4	.4:	0.0	0.0	0.0	.9				
Treating Jews	87.7:	80.0	80.0	89.0	93.5	1.4:	0.0	0.0	2.7	1.9	2-3-4	8.22	3	.05
different from Christians	9.7:	17.3	17.3	6.8	4.6	1.2:	0.0	2.7	1.5	0.0				

Total percentage first given, followed by open-country, rural, urban, and metropolitan.
Numbering of columns as follows: (1) Always Wrong; (2) Sometimes Wrong; (3) Never Wrong; (4) No Res.
In calculation of chi-square for "working on Sunday," one cell had an expected frequency of 3; however, this is acceptable according to Siegel (Nonparametric Statistics).
*Situation items so marked were used and discussed in The Southern Appalachian Region: A Survey.

Numerous writers have used the church-sect dichotomy by which to "type" religious attitudes. The individual with a sectarian orientation would be more likely to evidence emotional religious behavior (of a revivalistic type), to view the world as an evil place and therefore to withdraw from it, and to have a strict ethical orientation (anti-alcohol, cards, gambling, and so forth); he also would view the Bible in a very literal fashion. Questions dealing with ethical orientations were reported in Table 17; as was noted, open-country and rural respondents were more likely than urban and metropolitan respondents to be against gambling, drinking, card playing, divorce, dancing, and so forth.

Ford has noted that religious behavior can be analyzed in terms of sectarian and fundamentalistic orientations (see Thomas R. Ford, "Status, Residence and Fundamentalist Religious Beliefs in the Southern Appalachians," Social Forces, XXXIX, October, 1960, 41-49), with taking a literal interpretation of the Bible and holding a "Puritan" attitude toward activities such as drinking and dancing being characteristic of fundamentalism. Numerous questions in the interview schedule involved either sectarianism or fundamentalism or both. The responses to these questions are summarized in Table 18. It will be noted that the most conservative, if not fundamentalistic and/or sectarian Presbyterians are located in the open-country and rural areas, while the more liberal Appalachian Presbyterians reside in the urban and metropolitan areas.

TABLE 18. RESPONDENTS' ATTITUDES TOWARD CERTAIN THEOLOGICAL QUESTIONS

Theological Question	Percentage of Total Number of Respondents: Percentages for Open-Country, Rural, Urban, and Metropolitan										Columns Combined for X^2	Chi-square	d.f.	P less than
	Strongly Agree/Agree/Undecided					Disagree/Strongly Disgree/NR								
A minister who is	6.5:	4.7	4.0	8.2	7.4	37.5:	23.8	25.3	45.2	43.5				
called is better	29.6:	52.4	45.3	16.4	23.1	9.7:	4.8	5.4	16.5	9.3	1-2-3-6;			
than one trained.	15.9:	14.3	20.0	13.7	14.8	.8:	0.0	0.0	0.0	1.9	4-5	17.20	3	.001
All miracles in	18.8:	38.1	21.3	13.7	16.7	15.2:	9.5	4.0	23.3	18.5				
the Bible are	51.6:	42.9	62.7	49.3	47.2	1.4:	0.0	0.0	0.0	3.7	3-4-5-6;			
true.	12.3:	9.5	12.0	13.7	12.0	.7:	0.0	0.0	0.0	1.9	1-2	11.18	3	.02
I think churches	9.0:	19.0	12.0	9.6	4.6	24.5:	9.5	9.3	17.8	42.6				
should have	42.2:	42.9	53.3	54.8	25.9	7.0:	14.3	2.7	6.8	8.3	3-4-5-6;			
more revivals.	16.6:	14.3	22.7	11.0	16.7	.7:	0.0	0.0	0.0	1.9	1-2	28.56	3	.001
We should emphasize	2.9:	4.8	1.3	0.0	5.6	34.7:	28.6	49.3	35.6	25.0				
education in reli-	39.7:	33.3	14.7	45.2	54.6	7.9:	9.5	17.3	1.4	5.6	1-2-3-6;			
gion, not conversion	13.4:	19.0	16.0	16.4	8.3	1.4:	4.8	1.4	1.4	.9	4-5	29.55	3	.001
Ministers should	25.3:	57.1	30.7	20.6	18.5	19.4:	4.8	5.3	20.6	31.5				
preach more Bible	43.7:	33.3	52.0	47.9	37.1	2.9:	0.0	2.7	6.8	.9	3-4-5-6;			
& less on politics	8.3:	4.8	9.3	4.1	11.1	.4:	0.0	0.0	0.0	.9	1-2	20.11	3	.001
Congregation should	2.5:	19.0	1.3	2.7	0.0	49.1:	23.8	41.3	49.3	59.3				
say "amen" during	16.6:	36.1	28.0	15.1	5.6	15.6:	14.3	6.7	16.5	21.2	1-2-3;			
minister's sermon.	16.2:	4.8	22.7	16.4	13.9	0.0:	0.0	0.0	0.0	0.0	4-5	27.83	3	.001
Heaven and hell	16.2:	28.6	14.7	15.1	15.7	20.6:	9.5	2.7	23.3	33.4				
are very real	52.7:	61.9	69.3	49.3	41.7	2.5:	0.0	1.3	1.4	4.6	1-2-3-6;			
to me.	7.2:	0.0	12.0	8.2	4.6	.8:	0.0	0.0	2.7	0.0	4-5	21.43	3	.001

Total percentage first given, followed by open-country, rural, urban, and metropolitan.
Numbering of columns as follows: (1) Strongly Agree, (2) Agree, (3) Undecided, (4) Disagree, (5) Strongly Disagree, (6) No Response.
As in Table 17, N=277. (Open-Country=21; Rural=75; Urban=73; Metropolitan=108.)

Several questions in the interview schedule involved the respondents' attitudes toward the amount of education desirable for clergy. To the question "How much education should the minister have?" 1.8 per cent responded "high school," 7.9 per cent "college," 84.5 per cent "college first and then seminary," 4.7 per cent "makes no difference," .7 per cent "unsure," and .4 per cent no response. The response to the statement "A minister who is called is better than one who is trained" is reported in Table 18; open-country and rural respondents more favored a minister being "called" than did urban and metropolitan respondents. To the question "Do you think the minister should prepare his sermons or preach from inspiration?" 80.1 per cent of the respondents favored preparation, 4.7 per cent inspiration, .4 per cent did not respond, while the remainder (14.8 per cent) insisted upon both inspiration and preparation (this reply was not suggested by the interviewer). The chi-square (based on inspiration against all other responses and open-country combined with rural and urban with metropolitan) was 7.19 (d.f.=1) , which has a P less than .01; open-country and rural respondents more favored preaching from inspiration than did urban and metropolitan respondents.

To the question "Do you think that ministers should take a public stand on public issues facing the community?" 73.3 per cent responded affirmatively, 9.0 per cent were unsure, and 17.7 per cent responded negatively. The responses by area of residence

are reported in Table 19. Open-country respondents were most against ministers taking a public stand, while metropolitan respondents were most in favor of ministers taking such a stand.

Several questions in the interview schedule involved the activity of the minister and his wife in the programs of the church. To the question "Should a minister's wife generally be willing to teach Sunday School?" 73.6 per cent of the respondents answered affirmatively, 10.8 per cent were unsure, and 15.6 per cent responded negatively (chi-square=11.89; d.f.=6; P less than .05); open-country and rural respondents more favored such activity than did urban or metropolitan respondents. To the question "Should a minister's wife want to be very active in the church, by joining the women's organization, singing in the choir, teaching Sunday School, and perhaps helping the young people's group, even though she might be busy at home taking care of her own children?" 26.7 per cent of the respondents answered in the affirmative, 17.0 per cent were uncertain, and 54.9 per cent answered in the negative, while 1.4 per cent did not respond. The responses are reported in Table 20. The minister's wife is more expected in the open-country and rural areas than in the urban and metropolitan areas to be very active in the life of the church.

One question in the schedule dealt with the minister's activities--whether it is important that he should spend a good deal of his time with the Sunday church school program. Of the

TABLE 19. RESPONSES TO THE QUESTION WHETHER MINISTERS SHOULD TAKE PUBLIC STANDS ON PUBLIC ISSUES

Residence	Should ministers take a public stand on public issues facing the community?			
	Yes	Unsure	No	Total
Open-Country	9 (42.8)	6 (28.6)	6 (28.6)	21
Rural	48 (64.0)	9 (12.0)	18 (24.0)	75
Urban	65 (89.0)	1 (1.4)	7 (9.6)	73
Metropolitan	81 (75.0)	9 (8.3)	18 (16.7)	108
Total	203 (73.3)	25 (9.0)	49 (17.7)	277

Chi-square=25.60; d.f.=6; P less than .001.

TABLE 20. RESPONSES TO THE QUESTION WHETHER THE MINISTER'S WIFE SHOULD BE VERY ACTIVE IN THE CHURCH ACTIVITIES

Residence	Should a minister's wife want to be very active in the church . . . even though she might be busy at home taking care of her own children?			
	Yes	Unsure	No	Total
Open-Country	7 (33.3)	4 (19.0)	10 (47.7)	21
Rural	21 (28.4)	21 (28.4)	32 (43.2)	74
Urban	26 (35.6)	5 (6.8)	42 (57.6)	73
Metropolitan	20 (19.0)	17 (16.2)	68 (64.8)	105
Total	74 (27.1)	47 (17.2)	152 (55.7)	273

No Response=4.

Following columns were combined in calculation: yes and unsure.

Chi-square=8.20; d.f.=3; P less than .05.

277 respondents, 65.0 per cent believed that the minister should spend a good deal of his time with the program, 6.9 per cent were unsure, and 27.8 per cent felt that it is not important that he should spend a good deal of his time with the program (one respondent or .3 per cent did not respond). The responses to this question are summarized in Table 21.

TABLE 21. RESPONSES TO THE QUESTION WHETHER THE MINISTER SHOULD SPEND MUCH TIME WITH THE CHURCH SCHOOL PROGRAM

Residence	Even though the minister is busy with other duties, is it important for him to spend a good deal of his time with the Sunday church school program?			
	Yes	Unsure	No	Total
Open-Country	17	0	4	21
Rural	45	8	22	75
Urban	54	3	15	72
Metropolitan	64	8	36	108
Total	180	19	77	276

No Response=1.

Following columns were combined in calculation: unsure and no.

Chi-square=7.34; d.f.=3; P less than .10.

IV. RESPONDENTS' ATTITUDES TOWARD CHRISTIAN EDUCATION AND THE CHURCH SCHOOL PROGRAMS

Approximately one-fourth of the parishioner interview schedule questions dealt with attitudes toward the church school program. Of the 277 respondents, 20.9 per cent reported that the United Presbyterian Church "Christian Faith and Life" curriculum was used in their church school, 48.7 per cent reported that the Presbyterian Church in the U.S. "Covenant Life" curriculum was used, 11.6 per cent reported the use of the Presbyterian "Uniform Lessons" material, 10.1 per cent responded "David C. Cook" materials, 4.0 per cent reported the use of "Scripture Press" materials, 3.6 per cent did not respond to the question, and the remainder (1.1 per cent) reported that several curriculums were used without any being given emphasis. It should be noted that the respondents (if not teachers, ministers, or superintendents) often responded in terms of the material used in their own (adult) class. From Table 22 it can be observed that open-country and rural respondents tended to report the use of Uniform, Cook, and Scripture Press materials, while urban and metropolitan respondents reported Faith and Life and Covenant Life materials in use. Also, 36.0 per cent of the rural respondents reported using Covenant Life materials.

Of the 82 respondents who reported materials other than Faith and Life or Covenant Life, 40.2 per cent did not respond to the question "What do you like best about these curriculum materials [the materials the parishioner reported used]?" 19.5 per

cent reported that the materials were Biblical (having sound scholarship, being organized around the Bible), 6.1 per cent noted that the materials were part of a well organized curriculum stressing themes over the year or a shorter period of time, 13.4 per cent reported that the materials were simple and thus could be understood by the students, 12.2 per cent reported that the materials were easy to use in teaching (did not require much preparation or were familiar or well-planned), and the remainder (8.6 per cent) gave a variety of characteristics, with many of these responses consisting of no emphasis placed on any one characteristic. In summary, approximately half of these respondents favored their materials because they were Biblical or because they were easy to understand or simple to use. It should be remembered that most of these respondents were residents of open-country or rural areas, thus having lower educational levels on the average.

When these same 82 respondents were asked what they disliked about the materials they were using, 89.0 per cent gave no response. The remaining 11.0 per cent reported several disagreeable characteristics, including (a) too limited in application or not relevant to many situations in life, (b) unsound scholarship or not sufficiently Biblical, (c) too difficult to understand, (d) does not provide (or we cannot afford to purchase) teacher aids. When asked if there were problems in understanding their materials, only 8.5 per cent replied affirmatively, 23.2 per cent

did not respond and the remainder (68.5 per cent) reported no difficulties in reading the material. It would seem that about nine-tenths of these respondents were satisfied with their materials, based on the two questions (disagreeable characteristics and difficulties in reading).

Of the 277 respondents, 136 emphasized a characteristic that they especially believed was outstanding about the Faith and Life or Convenant Life materials. Of the 136, 38.2 per cent thought that the materials were relevant to life's many situations, 22.1 per cent thought the materials were challenging, 20.6 per cent believed that the materials were based on sound scholarship and/or were sufficiently Biblical, 13.2 per cent said the materials were well planned and/or had useful teacher helps, and the remainder (5.9 per cent) mentioned other characteristics (lessons fit in with overall theme, materials are easy to use in that they do not require too much preparation, materials are inexpensive, and the lessons are not too connected or dependent upon the previous lessons). Of the 136 respondents having comments about these materials, 6 were open-country (or 28.6 per cent of the open-country respondents), 30 were rural (or 40.0 per cent of the rural individuals interviewed), 40 were urban (54.8 per cent), and 60 were metropolitan (55.6 per cent).

Of the 277 respondents, 117 emphasized a particular dislike concerning the materials. Of the 117 respondents, 16 were open-country residents (76.2 per cent of the open-country respondents), 30 were rural respondents (40.0 per cent), 28 were urban (41.1 per

cent), and 43 were metropolitan (38.8 per cent of the metropolitan individuals interviewed). Of the 117 respondents, 37.6 per cent reported that the materials were beyond their educational levels, 29.1 per cent that the materials were too hard to use and/or demanded too much preparation time, 22.2 per cent that the materials were not sufficiently Biblically based, 5.1 per cent that the materials were too connected with the previous lesson (and theme) and thus could not be used with the occasional attender, and the remainder (6.0 per cent) mentioned several other characteristics such as not relevant to many of the situations in life, too expensive, or did not provide (or they could not afford) teacher helps.

When asked "Concerning the denominational curriculum [Faith and Life or Covenant Life], do you know of any problems in reading the materials--are there sections or words difficult to understand?" 49.8 per cent replied affirmatively, 28.5 per cent negatively, and 21.7 per cent did not respond. For the responses to this question, Table 23 can be consulted. It can be observed that open-country and rural respondents, as well as urban respondents, were more likely than metropolitan respondents to report the materials as difficult to read or understand.

In summary, respondents (45.1 per cent) reporting the use of material other than Faith and Life or Covenant Life emphasized the positive characteristics of sound scholarship or Biblically based, simple to understand, and easy to use. In comparison,

TABLE 22. CURRICULUM MATERIALS USED IN THE CHURCH SCHOOLS, AS REPORTED BY THE RESPONDENTS

Residence	Curriculum materials used, reported by the respondents: Faith & Life	Covenant Life	Uniform Lessons	David Cook	Scripture Press	Comb./ Other	No Res.	Total
Open-Country	0	0	7	14	0	0	0	21
Rural	1	27	21	12	10	1	3	75
Urban	29	38	2	1	0	0	3	73
Metropolitan	28	70	2	1	1	2	4	108
Total	58	135	32	28	11	3	10	277

Following columns were combined in calculation: Faith and Life with Covenant Life; Uniform-Cook-Scripture Press.
Columns not used in calculation were: Combination and Other and No Response.
Chi-square=139.02; d.f.=3; P less than .001.

TABLE 23. RESPONSES TO THE QUESTION WHETHER THE DENOMINATIONAL CURRICULUM MATERIALS ARE HARD TO UNDERSTAND

Residence	Do you know of any problems in reading the materials-- are there sections or words difficult to understand? Yes	No	Total
Open-Country	15 (100.0)	0	15
Rural	33 (70.2)	14 (29.8)	47
Urban	39 (65.0)	21 (35.0)	60
Metropolitan	51 (53.7)	44 (46.3)	95
Total	138 (63.6)	79 (36.4)	217

No Response=60.
Chi-square=14.42; d.f.=3; P less than .01.

respondents (80.9 per cent) reporting the use of Faith and Life or Covenant Life materials emphasized sound scholarship or a Biblical basis, materials are relevant to life's many situations, and materials are challenging to our thinking. Users of the materials other than Faith and Life or Covenant Life were concerned for the simplicity of the materials while users of the Faith and Life and Covenant Life materials were more concerned for the relevance and challenge of the materials. The former, as has been shown, tend to reside in open-country and rural areas and tend to have lower educational levels on the average, while the latter are urban and metropolitan in residence and have higher educational levels on the average. The difficulty for the denomination in developing both challenging and usable materials for the two types of respondents can be imagined.

To the question "Do you believe your local church should use the Christian education curriculum developed and furnished by your denomination?" 67.9 per cent of the 277 respondents answered positively, 15.5 per cent were unsure, and 14.1 per cent responded negatively, while 2.5 per cent did not respond. Open-country and rural respondents were less likely to answer the question in an affirmative fashion than were urban and metropolitan respondents. The data is reported in Table 24.

When asked the question "Who chooses the materials for your church school?" 24.2 per cent reported the session, 8.3 per cent the minister or the minister together with the superintendent, 26.4 per cent the superintendent and/or teachers, 4.0 per cent

the (adult) class or the congregation, 17.3 per cent the Committee on Christian Education, and the remainder (19.8 per cent) either did not respond or reported a combination of individuals or groups that did not fit into the coding categories. The data is reported in Table 25. As reported, materials more likely are chosen by the superintendent, teachers, class, or congregation in the open-country and rural churches and by the session, minister, minister and superintendent together, or the Committee on Christian Education. The minister or elected church leaders who had gone through a training session and thus wanted to change materials might well have difficulty having such an adoption made in the open-country and rural church. In other words, it would appear that the parishioners (and perhaps informal leaders) select the materials in the open-country and rural churches, while the formal leaders and staff members might be more likely to make such a decision in the urban and metropolitan churches.

To the question 'Who would you say your church school program is trying to reach?" 22.0 per cent of the 277 respondents replied "young people whose parents belong to this church," 31.4 per cent indicated "both young and adult, who belong," 9.7 per cent indicated "young people who live in the neighborhood," 7.6 per cent gave an answer that could be coded into "young people of all social class types and from all backgrounds," 23.5 per cent replied "both young people and adults from all backgrounds," while the remainder (5.8 per cent) did not respond or gave responses that were placed in other categories. The data

TABLE 24. RESPONDENTS' ATTITUDES TOWARD THE USE OF DENOMINATIONAL MATERIAL

Residence	Should the local church use the denomination's material?			
	Yes	Unsure	No	Total
Open-Country	11	1	8	20
Rural	35	22	17	74
Urban	59	8	5	72
Metropolitan	83	12	9	104
Total	188	43	39	270

No Response=7.
Following columns were combined in calculation: unsure-no.
Chi-square=31.60; d.f.=3; P less than .001.

TABLE 25. RESPONDENTS' REPLIES CONCERNING WHO CHOOSES THE CHURCH SCHOOL MATERIALS

Residence	Replies Concerning Who Chooses the Church School Materials:									
	Session	C.C.E.	Minister	Minister and Supt.	Superintendent	Supt. and Tea.	Tea.	Adult Class & Cong.	Other & N.R.	Total
Open-Country	2	0	1	0	4	0	6	2	6	21
Rural	10	2	1	1	13	13	13	7	15	75
Urban	21	12	4	4	8	4	3	0	17	73
Metropolitan	34	34	9	3	1	5	3	2	17	108
Total	67	48	15	8	26	22	25	11	55	277

Following columns were combined in calculation: (1) Session, Committee on Christian Education, Minister, Minister and Superintendent; (2) Superintendent, Superintendent and Teachers, Teachers, Adult Class and/or Congregation.
Following column was dropped from calculation: Other-No Response.
N=222.
Chi-square=74.88; d.f.=3; P less than .001.

is reported in Table 2o. When the response categories were lumped into two groups--(1) both young and old members and young people whose parents belong to the church and (2) young people living in the neighborhood, young people from all classes, and both young and old in all classes--the resulting chi-square had a P less than .001. Open-country, rural, and urban churches tended to attempt to draw individuals of all classes in the area for the church school program, while metropolitan churches tended to draw the participants for the church school program from their own ranks.

To the two questions "Do you think the local church is trying to appeal to people of all types, including the very poor? Do you believe the local church should be trying to appeal to people of all types, including the very poor?" 57.4 per cent of the 277 respondents replied "yes and should be," 31.0 per cent answered "we are not trying but we should be," 7.2 per cent indicated "we are not trying and I feel we should be limited in our appeal," and the remainder (4.4 per cent) chose other combinations in answering or did not respond. Of the 7.2 per cent (or 20 respondents) indicating "we are not trying and I feel we should be limited in our appeal," 6.9 per cent (or 19 respondents) were metropolitan. While 88.4 per cent of the 277 respondents felt that the local church should be appealing to people of all types, 75.9 per cent of the metropolitan respondents felt this way (chi-square=14.67; d.f.=1; P less than .001; metropolitan compared to open-country-rural-urban and should be appealing to all types compared to all other answers). In other words, while most of

the respondents felt the local church should be appealing to people of all types, the metropolitan respondents were more likely than respondents from the other areas of residence to believe that the local church should be limited in its appeal (significance level was .001).

When asked "What is there that is distinctive about your local church?" 18.1 per cent responded "friendly," 14.1 per cent replied "there is nothing special about this church," 11.6 per cent described it as "the upper class church here," 6.3 per cent chose to say it had well-educated people, 26.4 per cent gave several characteristics without emphasizing one, 14.8 per cent did not respond, and the remainder (8.7 per cent) gave a variety of responses (dying out, provides the community's leaders, is conservative and against change, and is set in an unfriendly environment in which the various churches compete).

To the question "How would you describe the average member of the congregation? of the 277 respondents, 28.2 per cent did not respond, 21.7 per cent responded without emphasizing any one characteristic, 14.0 per cent indicated that the members were politically conservative (as against .4 per cent who chose the characteristic "politically liberal"), 7.6 per cent indicated that the members were theologically conservative (in contrast to .7 per cent who chose "theologically liberal"), 5.0 per cent described the members as well-educated, 13.7 per cent indicated that the members were upper or "high" class, and 8.7 per cent described them as older in age. Metropolitan respondents emphasized

the characteristics of upper class and conservative politically and theologically. Not quite one-half of the open-country and rural respondents did not answer the question.

When asked "What do you think is the future of your local church?" 52.0 per cent believed that it was good, 19.5 per cent thought it was neither good nor bad, 23.8 per cent believed it was bad, and the remainder (4.7 per cent) did not respond. Metropolitan respondents were most likely to believe that the future of the local church was good, followed by urban respondents, rural respondents, and open-country respondents. Respondents in the open-country area of residence were most likely to believe that the future was bad, followed by rural respondents. The chi-square was 45.50, which was significant at the .001 level (d.f.=9).

To the question "Who is most likely to be responsible in your church for getting new practices started?" 44.0 per cent of the 277 respondents named the minister, 16.2 per cent indicated the session, and the remainder named other individuals and groups--specific individuals, the church school superintendent, the women's association, younger adults, and the church school (8.7 per cent did not respond). The data is reported in Table 27. If the responses are lumped into the following three categories (1) minister and session, (2) women's association and younger adults, and (3) superintendent, church school, and specific individuals, the resulting chi-square is 31.56, which is significant at the .001 level (d.f.=9). Based on the results to the question "Who chooses the materials for your church school?" (see pages 50-1),

TABLE 26. RESPONDENTS' REPLIES CONCERNING WHOM THE CHURCH SCHOOL IS TRYING TO REACH

Residence	The church school is attempting to reach:							
	Members - Young and Old	Young - of Members	Young in the Area	Young of all Classes	All Ages in All Classes	Other	N.R.	Total
Open-Country	1	0	9	0	6	1	4	21
Rural	16	15	11	5	21	4	3	75
Urban	23	10	0	16	21	2	1	73
Metropolitan	47	36	7	0	17	0	1	108
Total	87	61	27	21	65	7	9	277

Following columns were combined in calculation: Members (Young and Old) combined with Children (of Members); All Ages in All Classes combined with Children in the Area and Children of All Classes.

Following columns were dropped from calculation: Other and No Response.

N=261.

Chi-square=40.83; d.f.=3; P less than .001.

TABLE 27. INDIVIDUALS AND GROUPS NAMED BY RESPONDENTS AS LIKELY TO START A NEW PRACTICE IN THE LOCAL CHURCH

Residence	Who is most likely to be responsible in your church for getting a new practice started?										
	Minister	Session	Women's Assoc.	Supt.	Individuals	Ch. Sch.	Younger Adults	Other	No One	NR	Total
Open-Country	8	0	0	1	7	0	0	2	1	2	21
Rural	23	16	3	11	8	0	2	2	3	7	75
Urban	40	14	2	4	0	0	3	4	0	6	73
Metropolitan	51	15	10	1	7	1	5	8	1	9	108
Total	122	45	15	17	22	1	10	16	5	24	277

Following columns were combined in calculation: (1) Minister and Session, (2) Women's Association and Younger Adults, and (3) Superintendent, Church School, and Specific Individuals.

Following columns were dropped from calculation: Other, No One and No Response.

N=232.

Chi-square=31.56; d.f.=9; P less than .001.

the lumping together to form these categories for the chi-square calculation can be justified, with the formal leaders forming the first category and the informal leaders comprising the third category. It is in the metropolitan church that younger adults and the women's association especially are reported to have some degree of influence. The church school superintendent is most likely to be recognized as influential in change by the rural respondents. The minister and the session, according to the respondents, are most influential in terms of change in the metropolitan church, followed, in order, by urban, rural, and open-country. Specific individuals (not associated by the respondents with a specific position such as superintendent or with a group such as the session, but named individually) were most often mentioned by open-country and rural respondents.

CONCLUSION

The purpose of this research bulletin was to compare open-country, rural, urban, and metropolitan respondents in terms of a number of variables. The 277 respondents were Presbyterians residing in Southern Appalachia; they were interviewed during the summer and early fall of 1967. The variables which were used for the comparisons included education, occupation, income, number of children, age, number of associational memberships, attitudes toward education and welfare, theological beliefs, and attitudes toward the church school program. It was shown that open-country, rural, urban, and metropolitan Appalachian Presbyterians were significantly different from each other for most of the variables.

It should be remembered that while there were significant differences by area of residence for the Appalachian Presbyterians, when Presbyterians are considered as a whole and compared to the general Appalachian population, they probably would compare quite favorably on almost any variable. This is due to the fact that Presbyterians in Appalachia usually are located at the upper end in the social class structure.

The reader should keep in mind the nature of the sample which stressed leaders at the local church level. There is no reason to believe, however, that significant differences for respondents would not have been found, based on a random sample of church members (placing no emphasis upon church leaders).

The differences by area of residence should make for some difficulty in planning by the religious organization. The denomination will have to consider in a very careful manner what group or groups of parishioners will be using particular sets of material.